

A LETTER

TO

OLD TESTAMENT CRITICS

BY

V

EDWARD G. KING, D.D.

SIDNEY SUSSEX COLLEGE

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PREFACE.

I DO not challenge the results to which Old Testament critics have attained, but I desire to call attention to certain neglected quantities which must very greatly modify the solution of the problem at which we all aim.

The Priest-code, which according to custom I denote by P, forms the backbone of Genesis. Its formal and numerical character has often been noted, but the reason for this, and the extent to which P in Genesis is constructed upon the number *ten*, has not been noticed. P in Genesis consists of ten "Generations" which are introduced by the formula "These are the Generations of &c." These ten Generations are arranged to lead up to two Covenants in the 3rd and 6th terms as may be seen from the following list:—

- | | | | |
|-----|---|---|--|
| I | a | 1 | "The Generations of the Heavens and the Earth"
(Gen. i.—ii. 4a) [10 Words of Creation in 6 Days]. |
| II | b | 2 | "The Generations of Adam" (Gen. v. 1 ff.) [in 10 sections each answering to one Son]. |
| III | $\left\{ \begin{array}{l} c_1 \\ c_2 \end{array} \right.$ | 3 | "The Generations of Noah" (Gen. vi. 9 ff.). |
| | | | COVENANT of CREATION (Gen. ix. 1—17). |
| | $\left\{ \begin{array}{l} c_1 \\ c_2 \end{array} \right.$ | 4 | "The Generations of the Sons of Noah" (Gen. x. 1 ff.) [with 10 names in the <i>direct</i> line of Japheth]. |
| IV | a' | 5 | "The Generations of Shem" (Gen. xi. 10 ff.) [in 10 sections each answering to one Son, see Sept. text and compare Hebrew]. |
| V | b' | 6 | "The Generations of Terah" (Gen. xi. 27 ff.). |

COVENANT of CIRCUMCISION (Gen. xvii.).

VI	{	c_1'	7	“The Generations of Ishmael” (Gen. xxv. 12—15) [in 12 tribes].
		c_1''	8	“The Generations of Isaac” (Gen. xxv. 19 f. with passages from J and E).
		c_2'	9	“The Generations of Esau” (Gen. xxxvi. 9 ff.) [2 wives—12 tribes of Edom, 7 Dukes of Horites].
		c_2''	10	“The Generations of Jacob” (Gen. xxxvii. 2 a and xlv. 6—27) [12 tribes, “70 persons” i.e. 7×10 persons].

If the reader will carefully compare this 10-list which forms the backbone of Genesis with the other 10-lists of P which are given in the Analytical Table at the end of this Paper, he will see that the exceedingly artificial arrangement is not the result of accident but that all follow one law. This law we shall see may be expressed by the formula $abc_1c_2a'b'c_1'c_2'c_2''$ and the 10-list will be seen to be related to a 6-list exactly as the 10 “Words” of Creation are related to the 6 “Days” of Creation.

But I shall show that the Prophetic writers, J, the Jehovist, and E, the Elohist, have also a numerical basis and that the number upon which they are based is *six* (or *seven* for J_2).

Since then the number *six* enters both into J and P, the question arises whether there be any necessary law of development which will connect the 6-lists of J with the 10-lists of P. I claim that there is and that I am able to account for both forms.

I have given an Analytical Table in a map form at the end of this Paper and I hope the reader will consult it at every step.

If this Paper should succeed in arousing any interest in the problem stated, it will shortly be followed by a second Paper which will give my own solution, if not I shall wait for a more favourable time. I desire to express my thanks to the Rev. A. E. Brooke, M.A., Fellow of King's College, Cambridge, for his kindness in reading the ‘proof.’

THE object of this Paper is to shew that a Law of development connects the 10-lists (P) of the Old Testament with the 6-lists (and 7-lists) (J). This will be exemplified by the 10 Words of Creation and the 6 Days of Creation; the 10 Plagues of Exodus (P) and the 6 Plagues of Ps. lxxviii. (E) and the 6 (?7) Plagues of Ps. cv. (J). The 10 Words of Sinai, and the Second Decalogue of Exodus xxxiv., will be shewn to follow the same Law, as also the 10-name genealogy (P) from Adam to Noah (Elohistic), and the 7-name genealogy (J) from Adam to Lamech (Jehovistic), and the 10-name genealogy (P) from Shem to Terah. The *origin* of this Law I shall reserve for another Paper; meanwhile I challenge Old Testament critics either to deny that the Law exists or to explain it.

My first point shall be with regard to the *Days of Creation* and the *Words of Creation*.

It is strange that the Ten Words of Sinai should hold such an important place as they do, as the "Ten Commandments," while the Ten Words of Creation, though commented on by Old Jewish writers¹, remain actually unknown to a large number of Christian Scholars.

The Ten Words of Creation are the Sayings in Genesis i. introduced by the formula "*And God said.*" If the reader will compare these "Words" with the Six "Days" of Creation in

¹ See *Sayings of the Jewish Fathers*, v. 1, &c., &c.

Gen. i. he will find that the Third Day has *two* "Words," the first Word relating to the formation of *dry land* through the ingathering of the waters, and the second Word relating to the gift of seed. The Third Day may thus be considered as a double Day, each part being closed by the formula "and God saw that it was good," which is not used at all of the work of the *Second* Day. Again the reader will observe that the Sixth Day has *four* "Words" which, as we shall see, bear a close relation to the two Words of the Third Day.

Before considering them further we must establish the relationship of the Six Days of Creation to each other. This relationship may be seen at a glance as follows:—

Table I.	{	1st Day— <i>Light</i> .
		2nd Day— <i>Firmament</i> i.e. Division between <i>lower</i> waters and <i>upper</i> waters.
		3rd Day— <i>Dry Land</i> and <i>Seed</i> .

Table II.	{	4th Day— <i>Lights</i> i.e. Sun, moon &c.
		5th Day— <i>Fish</i> for <i>lower</i> waters, <i>birds</i> for <i>upper</i> waters.
		6th Day— <i>Man</i> from the <i>dust of the ground</i> and <i>seed</i> for his labour.

It will thus be seen that the Six Days of Creation fall into two related Tables, the second Table taking up the work of the first Table and repeating it in a higher plane so that the formula for the Six Days might be written $abc + a'b'c'$ or *heavens, water, earth* + (*heavens, water, earth*) peopled.

The first Table seems to relate only to the World of Nature, but the second Table begins at once to prepare the World of Nature for the home of Man. The relation between the 3rd and 6th Days (i.e. between *c* and *c'*) should be carefully noted.

Thus the 3rd Day prepares the *ground* (i.e. *Adama*, though another word is used in Gen. i. 9) and the *seed*, while the 6th Day raises *Adam* from *Adama* and commits *seed* to his labour.

We are now in a position to understand the connexion between the Six Days of Creation and the Ten Words of Creation. Thus:—

		“Days.”		Words of Creation.	
Table I. (Nature)	(a) Heavens	I.	a	1	“Let there be Light.”
	(b) Water	II.	b	2	“Let there be a Firmament.”
	(c) Earth	III.	$\begin{cases} c_1 \\ c_2 \end{cases}$	$\begin{cases} 3 \\ 4 \end{cases}$	$\begin{cases} \text{“Let there be Dry Land.”} \\ \text{“Let there be Seed.”} \end{cases}$
Table II. (Living Creatures)	(a') Heavens	IV.	a'	5	“Let there be Lights” (to rule over the Day and Night).
	(b') Water	V.	b'	6	“Let the waters swarm &c. (יִשְׂרָצוּ)...be fruitful and multiply.”
	(c') Earth	VI.	$\begin{cases} c'_1 \\ c'_2 \\ c'_3 \end{cases}$	$\begin{cases} 7 \\ 9 \\ 10 \end{cases}$	$\begin{cases} \text{“Let earth...living crea-} \\ \text{tures...”} \\ \text{“Be fruitful and multi-} \\ \text{ply.”} \\ \text{“I have given you every} \\ \text{herb...” (food for every} \\ \text{living creature).} \end{cases}$
	(a'') Heavens		c''	8	“Let us make Man...” (to rule over all creation).
	(b'') Water		c''	9	“Be fruitful and multiply.”
	(c'') Earth		c''	10	“I have given you every herb...” (food for every living creature).

We observe that the VIth Day, while it develops the work of the IIIrd Day as represented by the formula $c'_1 c'_2 c'_3$, also forms the germ of a third Table which repeats the order of the Second Table exactly as the Second Table had repeated the order of the First; thus the 8th Word with man “to rule...” answers to the 5th Word with Lights “to rule;” the 9th Word answers to the 6th in that these two Words and these alone contain the blessing “*Be fruitful and Multiply*.” So too the 10th Word answers to the 7th in that the *Earth*, which was the common mother of *living creatures* and of *man*, was under man, to bring forth food for all².

Thus the three last Words form the germ of a third Table

¹ The Hebrew scholar will understand why the thought of fruitfulness is always connected with *water*.

² Cf. *v.* 30, and see Delitzsch.

and may be expressed by $a'' b'' c''$, referring as they do to *heavens*, *water* and *earth* in relation to *Man*. But though the formula $abc + a'b'c' + a''b''c''$ expresses a most important truth, it is nevertheless only a first approximation. We notice a disturbing element not only in the division of the IIIrd Day, to which I shall have occasion to return, but also especially in the first term of each of the two latter Tables i.e. in a' and a'' . This will be seen as follows:—

The IVth Day (5th Word) opens a new section with
 “Let there be lights in the *Firmament of heaven* to divide the Day from the Night, and let them be for signs and Feasts and for days and years, and let them be for Lights in the *Firmament of heaven* to give light upon the earth.”

We have already expressed the truth that the *Lights* here answer to the Light of the Ist Day by our notation a' , but it is no less certain that the use of the word *Firmament* connects this Day with Day II, i.e. with b ; as there the *Firmament separated* waters from waters, so here the *Lights* in the *Firmament separate* day from night; of these three Days (viz. I, II and IV) and of these three alone is $\sqrt{\text{לרל}}$ “to separate” used. My theory will account for this, meanwhile I call attention to the fact that though a and a' may denote the relation between the Ist and IVth Days, yet the more accurate notation for Day IV would be Ba' where the letter B indicates a relation to b and therefore to *water*.

Again a'' , the 8th Word, though it has a relation to a' and therefore to the *heavens*, inasmuch as man is made in the “image” of Elohim and made “to rule,” even as the *Lights* are made “to rule,” yet if the reader will study the Table at the end of this Article he will see that a'' has also a relation to c and therefore to *earth*; man is made indeed “of the earth” before he receives the heavenly breath, consequently the term a'' requires to be modified by C just as a' by B .

Thus our corrected formula for the Days of Creation would be (A) $abc + (B) a'b'c' + (C) a''b''c''$: in other words we see that our three Tables themselves follow an order ABC , and we begin to suspect that the 6-list bears some relation not yet explained to a 3-list which followed the order *Heavens, Water, Earth*.

The similarity between the first and second Words of Creation, the two Words in the IIIrd Day, and the fact that $\sqrt{\text{ברל}}$ connects the IVth Day (5th Word) both with the first and second Words, leads us to suspect that the Words of Creation have resulted from *two* Six-Day lists which began at different points thus :

<i>Day.</i>			<i>Day.</i>		
<i>a</i>	Heavens	I. 1	<i>a</i>	"Let there be Light."	
<i>b</i>	Water	II. 2	<i>b</i>	Firmament.	<i>b</i> I. Waters (Upper and Lower).
<i>c</i>	Earth	III. 3	<i>c</i> ₁	Dry Land.	<i>c</i> ₁ II. Dry Land.
			4	<i>c</i> ₂ Seed.	<i>c</i> ₂ III. Seed.
<i>a'</i>	Heavens	IV. 5		Lights in the Firmament.	<i>b'</i> IV. Waters (vegeta- tion).
&c.			&c.		

If these facts stood alone they might possibly be explained away, but they do not stand alone; our argument will gather force as we come to consider the formation of other 10-lists.

By comparing the 10 Words of Creation with the 6 Days we have seen how that 10-list falls naturally into two Tables of *four* and *six*, the first four relating to the *heavens* and the last six following the order $a'b'c' + a''b''c''$ and relating to Nature as the home of *Man*. But we are at once struck by the fact that the 10 Words of Sinai also fall into two Tables of *four* and *six*, the first four relating to duty to *God*, the last six to duty towards *man*. Do the Words of Sinai also follow the formula we have laid down? I think they do.

<i>Words of Sinai.</i>		
Table I. (duty to God)	<i>a</i>	1 "I am..." (i.e. the <i>Father</i> in Heaven).
	<i>b</i>	2 The Image in Heaven not to be wronged.
	<i>c</i> ₁	3 { Reverence for the Name.
	<i>c</i> ₂	4 { Reverence for the Day as shewing God's character and work.

Words of Sinai.

Table II. (duty to man)	{		5	The father on Earth.	}	against sins included under $\pi\lambda\epsilon\omicron\nu\epsilon\xi\acute{\iota}\alpha$.
			6	The image on Earth, cf. "for in the image of God made he man" (Gen. ix. 7).		
		c_1'	7	Reverence for the family name.		
		c_1''	8	Reverence for the property of another.		
		c_2'	9	Reverence for the character of another.		
		c_2''	10	Reverence for the work of another.		

Here we see at once (i) that the first two words of Sinai are alike, just as the first two words of Creation are alike; (ii) that the 5th word of Sinai answers to the 1st word, just as in the Creation-words; (iii) that the strange reason for not committing murder (Gen. ix. 7), "because in the Image of God" man was created, finds its explanation in the fact that the 6th word b' answers to the 2nd word b .

Lastly we notice that, as in the words of Creation the last four (i.e. words 7—10) are related as expressed by c_1', c_1'', c_2', c_2'' , so too the last four words of Sinai are related, inasmuch as they all refer to $\pi\lambda\epsilon\omicron\nu\epsilon\xi\acute{\iota}\alpha$ and may be expressed in their mutual relations by c_1', c_1'', c_2', c_2'' .

Some further relations will appear when we consider the Ten Plagues of Egypt.

Old Testament scholars (Wellhausen, Stade, Driver) inform us that Exodus xxxiv. 14—26 contains another "Ten Commandment" list¹. Let us examine this list and see whether it too may be explained by the formula we have laid down. These 10 Words are briefly as follows:—

Table I.	{	A	a	1	No other God (<i>v.</i> 14).
		b	b	2	No molten gods (<i>v.</i> 17).
		{	c_1	3	Feast of Unleavened Cakes thou shalt keep (<i>v.</i> 18).
			c_2	4	All the firstborn are God's (<i>vv.</i> 19, 20).

¹ See Driver's *Introduction*, p. 37.

Table II.	B	a'	a'	5	Six days' <i>work</i> , one day's <i>rest</i> (v. 21). Cf. Light and Darkness.
		b'	b'	6	Feast of Weeks (Summer) and Feast of Ingathering (Autumn) (v. 22).
	C	c'	c_1'	7	Thou shalt not offer ¹ the blood of My Sacrifice with leaven (v. 25).
		a''	c_1''	8	Passover meal not to be left until the morning (v. 25).
		b''	c_2'	9	Firstfruits to be brought to God's House (v. 26).
		c''	c_2''	10	Thou shalt not seethe a kid in his mother's milk (v. 26).

Here again we see that the first two words are alike as in the other lists. The 3rd and 4th words contain two thoughts which, though originally distinct, were combined in the Passover, viz. the *unleavened Cakes* and the *firstborn*; these according to our formula should be marked c_1, c_2 , while the 7th, 8th, 9th, and 10th words should be marked c_1', c_1'', c_2', c_2'' , and should correspond with c_1, c_2 .—And so it is. c_1 and c_1' both have reference to the unleavened bread of Passover which is here called “My Feast” (cf. Ex. xxiii. 18), possibly because it is the one Feast in the 1st Table; the two other Feasts (see Word 6) come in the 2nd Table and relate to *man*, contrast the *positive command* (תשמר v. 18) to keep the Passover with the (almost) *permission* (לך תעשה v. 22) to keep the other two Feasts “Thou shalt make *for thyself*, &c.”

The 9th word (c_2'), which commands the best of the firstfruits of the Earth to be brought into the House of God, ought according to our formula to be connected in thought with c_2 , indeed it ought to carry out the thought of c_2 in the realm of *Earth*, i.e. *C*. And so it does. As in Table I. the Firstborn belong to God, so in Table II. the Firstfruits belong to God. The reader will also compare this 9th word, which is the 2nd of the *Third Table*, with the 6th word which is the 2nd of the *Second Table*, and will notice the corresponding thought

¹ Literally “Thou shalt not kill the blood, &c.” The word שָׁחַט is never translated “offer,” except in this passage, but always *kill* or *slay*.

in the "Be fruitful and multiply" of the 6th and 9th words of Creation.

Lastly, our 10th word, "Thou shalt not seethe a kid in his mother's milk," ought also, as c_2'' , to carry out the thought of c_2 (i.e. the 4th word) in the realm of Earth; but, as the 3rd word of the 3rd Table, it should be modified by the 7th word which is the 3rd word of the 2nd Table: in other words it should express that all Earth's best belongs to God, but that the blood of sacrifice is not to be mixed with leaven.

The 10th word of Creation did *not* give animal food to man, nay, it expressed the truth that as living creatures and man were both from a common mother Earth they were both to be fed from the Earth, "*I have given you every herb...and to every beast of the earth.*" After the Noah-Covenant animal food was permitted, but with the restriction of not touching the blood (Gen. ix. 3—5), for the blood is the life and the life is not given for food. All slaying of animals was of the nature of sacrifice, but "Thou shalt not kill the blood of My sacrifice with leaven." Earth is the common mother of animals and men; man may now use animal food, but blood and leaven must not be mixed either for sacrifice or food:—"Thou shalt not seethe a kid in his mother's milk." Man must have a fellow-feeling for the creatures even when he uses them as food. Thus our 10th word is a modification of the 10th word of Creation as required by the Noah-Covenant, and we obtain a striking proof of the correctness of our formula.

It is impossible to read the Cosmology in Gen. i.—ii. 3 without feeling that it originally consisted of *Six* "Days": thus, of the *Sixth* Day alone the *def. article* is used "*the* Sixth Day, as though it were intended to denote the period which is still going on, the age of man. Chapter I. is complete in itself; man is created; God has blessed them (v. 28); God's end is gained; "God saw everything that He had made and behold it was very good" (v. 31).

I shall have occasion hereafter to shew that the six-series did actually develop into a seven-series, and to explain the cause.

There are however other Cosmologies in the Old Testament

besides the Cosmology of Gen. i.: one of the least known is in the Elohist Asaph Psalm lxxiv., where seven emphatic *Thous* mark what we may call seven ‘Words’ in the Covenant of Creation, the ‘Words’ being arranged under the first four ‘Days’ of Creation. The Septuagint have recognised that the Psalm alludes to the Covenant of Creation by their remarkable translation of verse 18, “Remember this Thy Creation” (*μνησθητι ταύτης τῆς κτίσεώς σου...*). The whole passage in the Hebrew is an appeal to God to “look upon the Covenant” (*v.* 20), and may be literally translated thus:—

- | | | | |
|----------|-------------------|---------------|--|
| Day I. | (a) | <i>v.</i> 13. | THOU didst break a Sea in Thy strength, didst shatter the heads of the monsters on the waters. |
| Day II. | (b) | 14. | THOU didst crush the heads of Leviathan giving him for food to the people of the desert. |
| Day III. | (c ₁) | 15. | THOU didst cleave out fountain and torrent. |
| | (c ₂) | | THOU didst dry up the everlasting rivers. |
| Day IV. | (a') | 16. | Day is thine. Night is thine.
THOU didst prepare the Lights and the Sun. |
| | | 17. | THOU didst fix all the borders of Earth, Summer and Winter. |
| | | | It is THOU that hast formed them." |

I am far from supposing that the Babylonian story of Creation was consciously present to the mind of the Psalmist in this magnificent passage; nevertheless, since commentators insist on seeing in *v.* 13 a reference to the dividing of the Red Sea, it is well to compare it with the work of Creation as described by Berossus.

“Now in Berossus.....it is Βῆλος who cleaves Ὀμόρωκα-Θαλάτθ (i.e. Mummu-Tiâmat, *The old Dragon*) in twain, forms Heaven and Earth out of the two halves, and destroys the sea-monsters, the *ἰδιοφυεῖς* i.e. the creatures that naturally arose from the blending of the waters of Apsû and Tiâmat...” (Schrader, Vol. 1. p. 7, cf. p. 13, *Eng. Transl.*)

I claim then that *v.* 13 represents the first *Day* of Creation.

“THOU didst break a Sea in thy strength, didst shatter the heads of the monsters on the waters.”

That this is a poetic expression for the creation of Light is evident from another passage of Berossus.

“While the universe was still a liquid mass, crowded with animal shapes previously described, Bel cleft the darkness in twain, and thus separated Earth and Heaven from one another and produced an ordered universe. But the living creatures which could not have endured the light perished.” (Schrader, p. 13.)

In like manner the second *Thou* (*v.* 14) describes the work of the Second Day while *v.* 15, which describes the Third Day of Creation, is marked by two *Thous* i.e. it is a double day, just as we have seen it to be in the Genesis narrative and in other lists already considered.

(*c*₁) “THOU didst cleave out fountain and torrent.

(*c*₂) THOU didst dry up the everlasting rivers.”

i.e. (*c*₁) water into one place } as in Genesis.
(*c*₂) dry land appear }

The next verse takes up the work of the Fourth Day almost in the words of Genesis “Day and Night” “The Lights and the Sun.”

The thought culminates here, for these “Lights” were created “for Signs and for Feasts,” it is these Feasts that the enemy is reviling and opposing (cf. *vv.* 4 and 8); consequently from this point the two remaining *Thous* indicate not so much the work of the Fifth and Sixth Days as the Covenant of Noah, that “seed-time and harvest, summer and winter,” should not cease.

Another Cosmology of four ‘Days’ is to be found in Ps. civ. which may be analyzed thus;—

vv. 1 and 2—Day I. (Creation of Light.)

3 and 4—Day II. (Firmament in the Upper Waters.)

5 — 18—Day III. { *c*₁ (*v.* 5—9) Preparation of Dry Land.
 *c*₂ (*v.* 10—17) Gift of Water and
 fertility.

19 — 23—Day IV. (The “Lights” i.e. Day and Night.)

The rest of the Psalm contains no direct allusion to the 'Days' of Creation; the thought pauses at the IVth Day just as it does in Ps. lxxiv., because four is the number of Creation. I introduce these examples now merely to prove that a Biblical writer who knows of the Genesis Cosmology in Seven Days may for reasons of his own modify that number in order to bring out a leading thought. The importance of this observation will be manifest when we consider the Plagues of Egypt.

We now turn to the Ten Plagues and we note that they are called "Signs."

There are three varying Plague-lists given in the Old Testament viz. in Exodus, in the Elohist Psalm lxxviii. and in the Jehovist Psalm cv. The critical scholar has no right to assume that any one of these lists is more historical than another. If a theory can be found which shall account for their variations, that theory establishes a good claim to truth.

In the Exodus list we notice that the *first four*¹ signs are wrought by *Aaron*, the next *six* by *Moses*, while the slaying of the Firstborn belongs to another section and is wrought by God. Thus the Signs of Egypt fall into the following Classes or Tables.

First four—by Aaron.

Six following—by Moses.

Last one—by God.

If we omit the last Plague (of which I shall speak presently) we have a 10-list in two Tables which follows the analogy of the 10 words of Creation and the 10 words of Sinai.

The reader is asked to compare these 10-lists, which are given at length at the end of this Article. I am not seeking at present to explain the Law of their formation, but merely to establish the fact that some Law of development underlies them all. It may suffice now to remark that the Aaron-plagues are on the World of Nature, while the Moses-plagues are on the property and labour of man, or rather on Nature as the home of man.

¹ The rod changed by Aaron into a Dragon (אֲרִיָּה Ex. vii. 9), though not a plague, was one of Aaron's signs and must as such be reckoned. It is found only in that portion of the text which the critics assign to P.

We now turn to the *Jehovist* Psalm cv.

The passage containing the Plague-list (*vv.* 28—36) may be translated thus:—

<i>a'</i>	<i>Darkness.</i>	28.	“He sent <i>Darkness</i> and it was dark For did they not rebel against His words?
<i>b'</i>	<i>Blood.</i>	29.	He turned their waters into <i>Blood</i> And killed their fish.
<i>c'</i>	<i>Frogs.</i>	30.	Their Land teemed with <i>Frogs</i> In the (very) chambers of their Kings.
<i>a''</i>	<i>Dark-swarm and lice.</i>	31.	He spake and the <i>Dark-swarm</i> (עֲרָב) came And lice in all their coasts.
<i>b''</i>	<i>Hail and Fire</i>	32.	He changed their shower to <i>Hail</i> <i>Flaming Fire in their Land.</i>
		33.	So it smote their vines and their fig-trees And broke the trees in their coasts.
<i>c''</i>	<i>Locust on Firstfruits</i>	34.	He spake and the <i>Locust</i> came And winged-locust in countless number.
		35.	And it consumed every herb of their land and devoured the fruit of their ground.
		36.	And it smote all the firstborn (?firstfruits) in their land Even the first of all their labour.”

The reader will observe that, though one Psalm-list falls into two related Tables, yet these Tables answer not to our Tables I and II, but to Tables II and III. In other words our List must be compared with the last six words of Creation. [See Analytical Table at the end of this Article.]

Thus:—*v.* 28.—The “rebellion” against the ‘words’ of Creation is punished by the ‘words’ of Egypt.

The first word of the Second Table of Creation is “Let there be *Lights*...to rule.”

The first word of our Psalm-list is "Let there be *Darkness* to confound."

The commentators are quite astray when they speak of this as 'the ninth plague mentioned first.'

The second word of the Second Table of Creation is "Let the waters teem with living things."

The second word of our Psalm-list is 'water into Blood to kill their fish.'

The third word of the Second Table of Creation is "Let the earth bring forth living creatures after its kind."

The third word of our Psalm-list is that 'the earth should teem (שרץ) with frogs' which represent the 'unclean spirits' from the bottomless pit (see Rev. xvi. 13). The rare word שרץ is used (as in Exod. vii. 28, E.V. viii. 3) with pointed reference to Gen. i. 20 "Let the waters teem &c.": there it was for *life*, here it is for *death*, there it was the *water*, here it is the *earth*. (See also p. 19.)

The work of Egypt is, so far as it goes, an undoing of the work of Creation.

Verse 31, with the *Dark-swarm* and *Lice*, ought according to our formula to begin a New Table answering to the thought of *Earth* as the home of *Man*. Now in the Exodus account the *Dark-swarm* marks a new departure; it is the first of the Moses-plagues, and from this point the plagues of Exodus begin more and more to affect the property, labour and life of *Man*.

But had the Exodus writer any reason for regarding the plague of *Lice* also as marking a new departure? I think he had. He places it indeed as the last of the Aaron-plagues, but it is the first plague which the magicians failed to imitate, the plague which forced them to confess "This is the finger of Elohim" (Ex. viii. 19).

The next word of the Creation-list is

"Be fruitful and multiply."

To this our Psalm-list answers with

"Fire and Hail to destroy fruit."

The last word of the Creation list is

"I have given you every herb."

To this our Psalm answers with

“Locust...to consume every herb.”

Verse 36 depends for its interpretation upon the word **בְּכֹרֶת** which may be pointed to signify either *first-born* or *first-fruits*. I think the Psalmist merely intended to describe the effect of the Locust-plague as destroying all the choicest of the fruits of the Earth. His words however would easily lend themselves to the other meaning, so that the 6-list would become a 7-list.

Thus we see that Psalm cv. gives us a Plague-list in *six* signs which follow the order *a'b'c' + a''b''c''* or *air, water, earth* (in relation to living creatures) + *air, water, earth* (in relation to *man*). Thus:—

Table II. (on living creatures)	{	1 Darkness..... <i>heavens</i> .
		2 Blood..... <i>Water</i> (“He changed their waters into Blood”).
		3 Frogs..... <i>Earth</i> (“their <i>land</i> teemed with frogs”).

Table III. (on the work of <i>Man</i>)	{	4 Dark-swarm and Lice..... <i>heavens</i> .
		5 Hail..... <i>Water</i> (“for rain”).
		6 Locust..... <i>Earth</i> (“...devoured the fruit of their ground”).

This arrangement, when once pointed out, is so obvious and so complete that it substantiates the claim I have put forward to consider this Plague-list as independent of the list in Exodus.

I next take the Plague-list contained in Ps. lxxviii. v. 44 ff.

- I. 44 “He turned their Nile-streams into *Blood*
And they could not drink of their waters.
- II. 45 He sent among them the *Dark-Swarm* to devour
And the *Frogs* to corrupt them.
- III. 46 And He gave their increase to the Grasshopper
And their labour unto the *Locust*.
- IV. 47 He killed their vines with *Hail*
And their sycamore-trees with ice.
- V. 48 And he gave up their cattle to the *Pestilence*
And their flocks to the Fever-flame.

- 49 He sent against them His burning anger
Even wrath and fury and anguish,
A mission of angels of evil.
- 50 He made free course for His anger
And spared not their soul from death
But gave their life (? creatures) to the Pestilence.

VI. 51 And He smote every *Firstborn* in Egypt
The best of their strength in the Land of Ham."

The Plagues in this Psalm follow the order

Table I. $\left\{ \begin{array}{l} \text{Blood to corrupt Water.} \\ \text{Dark-swarm and Frogs to corrupt Dry Land.} \\ \text{Locust to devour Seed.} \end{array} \right.$

Table II. $\left\{ \begin{array}{l} \text{Hail to destroy Vegetation.} \\ \text{Pestilence to destroy Animals.} \\ \text{Firstborn, i.e. on Man.} \end{array} \right.$

The second Table is clearly complete, in that *Vegetation*, *Animals*, *Man*, represent the three last Days of Creation. The first Table is not quite so clear, but if we compare it with the first Table of Creation we find that it follows the order *b*, *c*₁, *c*₂, i.e. water, dry land, seed. In other words it represents the first three Days of Creation *starting from our present second Day as a First Day*. We have already been led to suspect that the Second Day of Genesis was once a First Day (see p. 5), we now find the trace of such a list: when the time comes I am prepared to shew the reason for this.

The reader who compares the last three Days of Ps. lxxviii. in the Analytical Table with the Days and Words of Creation will observe that the whole list is *displaced by one Day*, thus:

Genesis (P.)

Day I.

„ II.

„ III.

„ IV.

„ V.

„ VI.

Psalm (E or J.)

Day I.

„ II.

„ III.

„ IV.

„ V.

„ VI.

According to modern criticism the document J begins with Gen. ii. 4^b—iii. 24 (see Pentateuchal Analysis, *Hebraica*, July 1888, p. 235). Let us examine this Section, which is remarkable for the use of “Jehovah Elohim.”

The Section falls into two parts or Tables; the *first* Table describes Paradise in three stages, the *second* describes the fall from Paradise also in three stages, thus:—

Paradise.	$\left\{ \begin{array}{l} \alpha. \text{ Man and } \textit{Vegetation} \text{ [Trees of Life...“} \textit{The Lord God made to grow} \text{”].} \\ \beta. \text{ Man and } \textit{Animals}. \\ \gamma. \text{ Man and } \textit{Woman} \text{ [or } \textit{Man completed} \text{].} \end{array} \right.$
The Fall.	$\left\{ \begin{array}{l} \beta_1. \text{ Sin of the } \textit{Animal} \text{ [Serpent, Ch. iii. 1].} \\ \gamma_1. \text{ Sin of the } \textit{Woman}. \\ \alpha_1. \text{ Sin of the } \textit{Man} \text{—Vegetation cursed for his sake. “} \textit{Thorns \&c. shall it make to grow} \text{”} \end{array} \right.$

We notice at once that the First Table here answers to the Second Table in the Psalm-list which we have just considered, both following the order *Vegetation, Animals, Man*. Is this an accident?

The reader is now asked to compare the Plagues of Exodus as given in the Analytical Table with the Word-list of Ps. cv. and the Day-list of Ps. lxxviii.

The Plagues of Exodus in their present form are supposed by the critics to be due to a writer who had before him three lists, viz.

E, the *Elohlist* list of *four*¹ signs (Blood, Hail on Vegetation, Locust and Darkness).

J, the *Jehovist*-list of *seven* signs (Blood, Frogs, Dark-swarm, Cattle-plague, Hail on Cattle, Locust and Firstborn).

P, The *Priest-Code*-list of *five* signs (Dragon, Blood, Frogs, Lice and Boils).

We place these lists side by side and, assuming the critics to be correct, the Exodus 10-list will result by superimposing

¹ The writer in *Hebraica* in his valuable Article, July 1888, p. 229 and 240, enumerates by mistake *five* signs as the work of the Elohlist, adding the plague of Lice, but according to his own analysis this plague is only found in Ex. viii. 12—15, which he assigns to P.

them and combining duplicates, making J the basis of comparison.

Resultant List	P	E	J
	1 Dragon(vii.8-13)		
1	2 Blood(vii. 19-22)	1 Blood (vii. 17)	1 Blood (vii. 25)
2	3 Frogs (viii. 1-3)		2 Frogs (vii. 26-29)
3	4 Lice (viii. 12-15)		
4			3 Dark-swarm (viii. 17-20)
5			4 Cattle-plague (ix. 1-7)
6	5 Boils (ix. 8-12)		
7		2 Hail on trees (ix. 22 f.)	5 Hail on Cattle (ix. 17-21)
8		3 Locust (x. 12-15 b)	6 Locust (x. 4-7, 15 a.)
9		4 Darkness (x. 21-27)	
10			7 Firstborn (xi. 4-8)

But I would call attention to the fact that some of the duplicates thus superimposed belong to different spheres, e.g. the Plague of *Frogs* which in Exodus, as in J, is a *second* term (and therefore answers to the thought of *water*), is in the P-list a *third* term (and therefore answers to the thought of *earth*). This being so, we should expect that in the combined form the Plague of Frogs would affect both *water* and *earth*. This is exactly what we find. In the passage assigned to J (vii. 26-29) it is the Water that "teems with Frogs, while in the P-passage (viii. 1-3) the Frogs go up "over all the Land of Egypt." "And it covered the Land of Egypt." Probably viii. 10 should also be assigned to P.

Again, the plague of *Hail*, which comes seventh in the final Exodus list, is a *second* in the E-list and a *fifth* in the J-list; as a *second* term it involves the thought of *water* and vegetation, while as a *fifth* term of the J-list it may be compared with the Vth term of Ps. lxxviii. where the Plague is upon *Animals* (see Analytical Table). Thus, in Exodus the Hail is not only upon *Vegetation* but also upon *Cattle*.

Once more, the *Locust-plague* is *third* in the E-list and *Sixth* in the J-list. Now the Sixth Day answers so closely to the third (see p. 2) that we should expect no great variety, since both answer to the thought of *seed* and the *fruits of the earth*. There is however in the *Sixth Day* the thought of *Darkness*, the reason for which will appear in my second Paper. Now, Ex. x. 15 is by the critics divided into two parts, the first member ("and it (i.e. the Locust) covered the sight of all the land and the land grew dark") being assigned to J, while the second member ("and it did eat every herb of the land and all the fruit of the trees &c.") is assigned to E. Now this exactly agrees with our theory.

According to the critics the Exodus list would seem to be little more than a fortuitous concourse of atoms, the only guiding principle being the glorification of Aaron: if however we can prove that *the Exodus 10-list follows a definite law of formation which is identical with the law of formation of the other 10-lists*, then the whole question will enter upon a new phase. This we proceed to do. The last six *words* of Creation answer to the six *Days* of Creation as expressed by the formula $abc + a'b'c'$: the six *Words* of Ps. cv., which have been seen to answer to these last six words of Creation, may therefore be arranged as a Day-list, but we have already a Day-list from Ps. lxxviii. which *begins from a different point* i.e. from *b* instead of from *a*.

If we place these two lists side by side we obtain the following result:

Days of Ps. cv.	Days of Ps. lxxviii.	Words of Exodus.
<i>a</i> I. Darkness		<i>a</i> Dragon
<i>b</i> II. Blood	(<i>b</i>) <i>b</i> I. Blood	<i>b</i> I. <i>b</i> Blood
<i>c</i> III. $\left\{ \begin{array}{l} c_1 \text{ Frogs} \\ c_2 \text{ Dark-swarm \& Lice} \end{array} \right.$	(<i>c</i>) c_1 II. Dark-swarm and Frogs	<i>c</i> II. c_1 Frogs
<i>a'</i> IV. $\left\{ \begin{array}{l} c_2 \text{ Dark-swarm \& Lice} \end{array} \right.$	(<i>a</i>) c_2 III. Locust	<i>a</i> III. c_2 Lice
<i>b'</i> V. Hail and Fire (on Vegetation)	(<i>b'</i>) <i>b'</i> IV. Hail on Vegetation	IV. <i>b'</i> Dark-swarm

[continued]—

Days of Ps. cv.	Days of Ps. lxxviii.	Words of Exodus.
c' VI. Locust on Firstfruits	(c') c ₁ ' V. Pest on <i>Animals</i>	V. c' On <i>Cattle</i>
	(a') c ₂ ' VI. On <i>man</i> and <i>beast</i>	VI. a' On <i>Man</i> and <i>beast</i>
		b'' Hail and Fire on man, <i>beast</i> and herb
		c'' Locust
		a'' Darkness
		b''' Firstborn

The first Aaron-sign is the Dragon, which represents darkness as the devourer of Light (cf. p. 9) and thus answers to the 1st Plague in Ps. cv. and to the first Day of Creation. But this Aaron-sign is not reckoned among the ten Plagues of Egypt which begin with *Blood*: the reason for this will be seen at once from our Table, since the Day-list of Ps. lxxviii. starts from the Second Day as a first Day. In the Plague-list of Ps. cv. *frogs* come in the *third* term which, following the formula *Heavens Water Earth*, should refer to *Earth*: accordingly we read "their *land* brought forth frogs," but in the Day-list of Ps. lxxviii. *frogs* came in the *second* term: we might therefore expect that in the Exodus list Frogs would have relation both to *earth* and *water*. This is exactly what we find: the rare word שָׂרָץ is used of the *water* in Exod. viii. 3 (vii. 28) "the river shall teem with frogs," while in Ps. cv. 30 it is used of the *land*, "their land teemed with frogs."

The next Aaron-plague is *Lice*. This is the third or last term of the first Table, so it is the last Aaron-plague; as the 3rd term it ought to refer to *earth*, and it also ought to have a reference to the 3rd term of the second Table, i.e. to "*man and beast*." Now this is exactly what we find (Ex. viii. 17) "Aaron stretched out his hand with his rod and smote the *dust of the earth* and it became Lice in *man and in beast*." Up to this point we notice that the first four Aaron-signs agree with the first four signs of Ps. cv., but that when considered as a Plague-

list they follow the Table of Ps. lxxviii., so that we may represent them by the formula *bca*.

We now enter upon the Second Table of Exodus with the Moses-plagues. The first of these is the עָרֵב about which we know nothing except that the root signifies *mixture* or *dark*. If the reader will compare this plague with the corresponding terms in the Analytical Table he will see that, as the first term of the Second Table, it answers to the "Lights and the Sun" "Day and Night."

The next Moses-plague is on the *Cuttle* and answers therefore to the Vth Day of Ps. lxxviii. (see table p. 19), or the VIth Day of Creation on which *Cuttle* were created (see Analytical Table).

The next Moses-plague is remarkable for the reappearance of Aaron and the magicians. "And the Lord said unto Moses *and unto Aaron* take to you handfuls of ashes of the furnace, *and let Moses* sprinkle it...and it shall become *small dust* in all the Land of Egypt and shall be a boil—*upon man and upon beast*" (Ex. ix. 8, 9).

It will thus be seen that, though this plague is properly a Moses-plague, yet Aaron had a share in it, and for this reason the critics assign these verses (ix. 8—12) to P. But according to our formula the VIth Day ought to correspond with the IIIrd Day and therefore this Plague ought to correspond with the Plague of Lice.

As the Plague of lice was "upon man and beast"

So the Plague of Boils is "upon man and beast."

As in the IIIrd Plague the "dust of the land" becomes lice

So in the VIth Plague it is the "small dust" that becomes boils
and

As in the IIIrd Plague the magicians confessed themselves
beaten

So in the VIth Plague the magicians "could not stand before
Moses..." (v. 11).

The next three Plagues press more closely on the labour and life of *man*, and this is just what our formula would have led us to expect. They form a third Table, but they begin with *b'* i.e. *Water*. Now if we turn to *b'* in either of the Psalm-lists (p. 18) we note that it is *Hail and Fire on Vegetation*: we should there-

fore be led to expect that our new term *b''* would be *Hail and Fire on Man*, beast and herb. This is exactly what we find. So too we find that *c''* answers to *c'* the *Locust* of Psalm cv., and *a''* answers to *a* and *a'* in the same Psalm with the thought of *Darkness* (cf. p. 13); so that the last Table of the Moses-Plagues follows the *order bea* of Ps. lxxviii., but follows the *Plagues b'e'a'* of Ps. cv. Again, if we look at the Six Moses-Plagues as a whole, we see that they form a complete cycle beginning in Dark-swarm and ending in Darkness. So too the six names from Cain to Lamech form a complete cycle, Lamech being a completed Cain. So too the six-list of Paradise forms a complete cycle (see Analytical Table), beginning as it does with Vegetation for man's delight and ending in Vegetation cursed for man's sake.

All critical scholars are agreed as to the fact that the Elohist genealogy of Seth and the Jehovist genealogy of Cain were derived from a common source. The names Enoch and Lamech are common to both, while the Septuagint also gives the names *Μαλελεήλ* and *Μαθουσάλα* as common. No scholar now supposes that the names are of Hebrew origin; consequently any argument against the identification of Cain (קַיִן) and Cain-an (קַיִן) based upon their radical letters is worthless. Irad has also been identified with Yared. I shall begin by *assuming* the identity of these two lists and shall end by proving it. The lists may be arranged as follows:—

<i>Elohist.</i>	<i>Jehovist.</i>
Adam	Adam.
Seth.	
Enosh	
Cain-an	Cain
<i>Μαλελεήλ</i>	Enoch
Yared	Irad
Enoch	<i>Μαλελεήλ</i>
Metho-shelah	<i>Μαθουσάλα</i>
Lamech	Lamech
Noah	
	3 sons
3 sons	

It is interesting to note that the names Seth and Enosh, which interrupt the order of our common list, are acknowledged by the critics to be fragments introduced in Gen. iv. 25—26 from another source [cf. Driver's *Introd.* p. 13].

The following Table is also very suggestive :

				Shem
Adam	ΑΔΩΡΟΣ	Adam	Shem	Arphaxad
↓ 130 + 800			↓ 100+500	
Seth	ΑΛΑΠΑΡΟΣ		Arphaxad	Kaïvân
↓ 105 + 807			↓ 35 + 403	
Enosh	ΑΜΗΛΩΝ		Shelah	Shelah
↓ 90 + 815			↓ 30 + 403	
Cainan	ΑΜΜΕΝΩΝ	Cain <i>α</i>	Eber	Eber
↓ 70 + 840			↓ 34 + 430	
Μαλελεήλ	ΜΕΓΑΛΑΡΟΣ	Enoch <i>β</i>	Peleg (and	
↓ 65 + 830			Yoctan)	
			↓ 30 + 209	
Yared	ΔΑΩΣ	Irad <i>γ</i>	Reu	
↓ 162 + 800			↓ 32 + 207	
Enoch	ΕΥΕΔΩΡΑΧΟΣ	Μαλελεήλ <i>β'</i>	Serug	
↓ 65 + 300			↓ 30 + 200	
Methoshelach	ΑΜΕΜΨΙΝΟΣ	Μαθονσάλα <i>γ'</i>	Nahor	
↓ 187 + 782			↓ 29 + 119	
Lamech	ΩΤΙΑΡΤΗΣ	Lamech <i>α'</i>	Terah	
↓ 182 + 595				
= 777				70
Noah	ΣΙΣΙΘΡΟΣ			
3 sons		3 sons	3 sons	

Here the Septuagint list of Shem introduces a new name Cainan. This Cainan lives to the same age as Shelah, he also has his first son at the same age; to these coincidences (?) we may add that *Cainan* signifies *Shoot* just as *Shelah* signifies *Shoot*. Thus while the Hebrew text gives us 3 names *abc* in the first Table, the Greek text gives us 4 names, and these four follow the formula *abc₁c₂*. Again we note that in the Seth-list Μαλελεήλ and Enoch both have their first son at the same age,

while the *corresponding patriarchs* in the Shem-list, viz. Peleg and Serug, also have their first son at the same age. This would lead us to think of some connexion between Μαλελελ and Enoch: so that the six-list from Cain to Lamech would follow the formula $\alpha\beta\gamma + \beta'\gamma'a'$, for Lamech the murderer is clearly a completed Cain. Cain, as we clearly see, has reference to the *Firmament* and to the *Image* [cf. Words of Sinai]. Cain also corresponds in our Analytical Table with the 6th Word of Sinai "Thou shalt do no murder." He represents the murderer as the destroyer of God's image.

But Cain is also the *Artificer* ($\sqrt{\text{קנה}}$); he is the 'builder' of the first city (Gen. iv. 17); so Lamech is an artificer (Gen. iv. 19 ff.) and inventor of weapons. "If vengeance be taken for Cain seven times then, for Lamech, seventy-times seven" (v. 24). But again, *Cain* has clearly been associated with *Vegetation*, the *Shoot* $\sqrt{\text{גן}}$; and therefore Lamech, as α_1 , ought to have some reference to *vegetation* or the *fruits of the earth*. Compare also his position with reference to the last word of Creation "I have given you every herb," and the last word of the Paradise-Fall list which speaks of *vegetation cursed* for man's sake. This explains the difficult verse Gen. v. 29 where Lamech is made to say "This shall give us solace from our work and from the labour of our hands from the ground which Jehovah hath cursed." Compare also the names of Lamech's "three sons" Yabal Yubal and Tubal, all from $\sqrt{\text{בבל}}$ with the sense of *increase*, and perhaps with the hint "after me the *Deluge*." Thus the six names from Cain to Lamech follow the formula $\alpha\beta\gamma + \beta'\gamma'a'$.

We now arrange the Elohist Seth-list according to P, to whom it is assigned by the critics [Driver, *Introd.* p. 9], and compare it with the ten words of Creation which are also assigned to P. Thus:—

I.	1 Adam	I.	Light
II.	2 Seth	II.	Firmament
III. $\{c_1$	3 Enosh, i.e. <i>Man</i>	III. $\{c_1$	Dry Land
$\{c_2$	4 Cainan, i.e. <i>Shoot</i>	$\{c_2$	Seed

[continued]—

IV. a'	5	$\text{Ma}\lambda\epsilon\lambda\epsilon\eta\lambda$ (מרהללאל)	IV. a'	Lights
V. b'	6	Yared	V. b'	"Let the waters bring forth..."
VI. $\{c_1'$	7	Enoch	VI. $\{c_1'$	Earth...living creatures
c_1''	8	Metho-shelah	c_1''	Man in the Image
$\{c_2'$	9	Lamech	c_2'	"Be fruitful..."
c_2''	10	Noah	c_2''	"I have given you every herb"

This arrangement of P was of course far later than the original list of E (or J), but if I am right in maintaining that it has been developed in the mould of the Creation words, we should naturally expect that the names, *whatever their original meaning*, would be modified to suit the allusion to the corresponding words of Creation.

The reader will observe that *Enosh* (man) answers to *Dry land*, and *Cainan* (the shoot) to *Seed*.

These thoughts ought both to be doubled in the VIth Day as represented by $c_1'c_1'' + c_1'c_2''$. So we find

c_1' *Enoch* the new man answering to $\left. \begin{array}{l} c_1'' \text{ Metho-Shelah i.e. man-shoot} \end{array} \right\} c_1 \text{ Enosh the natural man.}$
and

c_2' *Lamech* } with the thought of the restored } c_2 *Cainan* the
 c_2'' *Noah* } *fruits of the earth* answering to } shoot.

Again, whatever was the original signification of $\text{Ma}\lambda\epsilon\lambda\epsilon\eta\lambda$, he corresponds in our Table with the IVth Day and the "Lights in the Firmament," but, in the Hebrew text his name is derived from $\sqrt{\text{הלל}}$ whence *Halēl*, '*Lucifer*' the bright shining star.

Once more if we test our Seth-list by the formula $a'b'c' + a''b''c''$ we see that *Enoch* in c' answers to *Noah* in c'' ; we should therefore expect some relation between *Enoch* and *Noah*. Now of *Enoch* it is said that he "walked with Elohim" (v. 24), and of *Noah* too it is said that he "walked with Elohim" (vi. 9): both these verses are ascribed by the critics to P; but since

some relation is needed by our formula, we begin to suspect that P follows some necessary law of development and is not quite so independent of J and E as the critics suppose.

In the Analytical Table I have placed the following lists side by side :—

(i) The J-list of Cain which I take to be J_1 (which was a six-list following the order of the “Lord-God” list Paradise and Fall).

(ii) The E-list of Seth which I take to be J_2 (which, as we have seen, had two inserted terms Seth and Enosh, but which was originally a seven-list from Cainan to Noah. This list in its present form follows the Day-list of Psalm lxxviii. and it is interesting to note that both are Elohistie).

(iii) The P-list in ten terms from Adam to Noah (which starts from a different point and follows the same formula as the ten Words of Creation and which, like the ten Words of Creation, is Elohistie). This being so the relation between J_1 and J_2 would be as follows :—

	J_1 -list	J_2 -list
<i>Water and Vegetation</i>	Cain	Cainan
<i>Earth and Animals</i>	Enoch	Maλελεήλ
<i>Seed</i>	Irad	Yared
<i>Earth</i>	Maλελεήλ	Enoch
<i>Seed and Man</i>	Metho-shelah	Metho-shelah
<i>Vegetation and Man</i>	Lamech	Lamech
		Noah

Thus J_2 is formed from J_1 by transposing the second and fourth terms and by adding a new name *Noah*. When the time comes I am prepared to shew the reason for the 6-list developing into a 7-list and for the transposition of the second and fourth terms: meanwhile I call attention to the fact that on our hypothesis J_1 would have had no Flood-story.

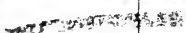
Now “Well, Bud., Kuen. and Kitt. (p. 134) come to practically the same conclusion with regard to J in Gen. i.—xi. All agree that the original writer J_1 had no flood story” [*Hebraica*, July 1888, p. 235 note].

The critics are undoubtedly right here and my theory will explain the reason.

In keeping back my explanation I have necessarily stated only half my case, but I trust sufficient has been said to prove that the relationship between **J** and **P** is not an arbitrary one, but that the lists of both are developed according to closely related formulae.

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